M2514
Wednesday, January 8, 1975
Barn
Seminar Series, tape 8 of 8

Mr. Nyland: So, this is our last meeting of this series. So, you'll have to put your best foot forward. Huh? Pusskin?

Response: Yes.

Mr. Nyland: I hope so far that you get something out of that, as far as definition of certain words and terms are concerned, so that now you can start to apply it. Several of you, of course, are already more or less familiar with that, but the emphasis will be now mostly on the Wednesday evening—the Group at eight o'clock—where you have a variety of different people who can answer your questions. And then, of course, there will be Thursday and Saturday... But I never want to count those, really; the emphasis is on the Group itself, and the questions should be settled by the different members of the Group, so that gradually they can stand on their own feet and don't need me anymore.

It may be some time before that happens, I think, but at the same time it's worthwhile to consider that. Because from now on you have to be on your own in the application of Work in accordance with whatever you now understand; and you have to make honest attempts to apply it, and you really have to remember constantly that this kind of a method is very exact, that unless you do it in the right way it will not have much of an effect.

Don't forget, we are trying to reach a concept of Objectivity and that is not so easy; because we don't know much about it to start with and we don't have much experience either, and only every once in a while that one has moments in which it seems as if both feeling and thought stop, and also that it seems as if time is stopping and that then there is a realization of one's own existence. But really in quite different 'surrounding,' as it were: Not knowing oneself, than only that you exist. We used to call such, 'Moments I never will forget.' They are indelibly inscribed in something within oneself, sometimes maybe the mind, sometimes in one's

heart, sometimes at a certain level of one's Being. It's very difficult to say exactly where that kind of experience takes place, because immediately after the experience it will be translated into a terminology for which you use your mind, or sometimes your feeling. When it is a feeling you will probably try to describe the feeling. When you do that, of course the particular moment itself is gone, at the same time the memory is there, and it is really indelible.

I think I've said a few times that the fact that that kind of moment ... such moments can exist, is really a happy occurrence; because on that is based this particular knowledge that it is possible for a human being to extricate himself from the bondage in which he now lives, and that when I in the beginning emphasize the necessity of seriousness—that is, that one only can derive some benefit from Work itself, and the application in one's daily life—that unless that seriousness is there already as a certain background from where you start to inquire, from where you start, as it were a 'research' of your own that ... finally trying to find out what is the exact knowledge of oneself as one is as a human being.

You understand perhaps a little bit more why I talked about that kind of seriousness. Because if in ordinary life you don't care very much about that, or you simply hope that in an ordinary, unconscious way you will discover a great many things of course—it is true—that you will discover ... and when you live you will acquire knowledge, and the knowledge can give you maturity. So there's no question that a person who lives on Earth can grow up and acquiring a great deal of knowledge about himself, but the question is twofold: One is, to what extent can you depend on that kind of a knowledge as being absolute because you are living in a subjective world; and the other is, how much does one understand of the existence of something Objective which can help one to extricate oneself from the bondage of Earth.

The seriousness for a person has very much to do with the fact that he realizes he is bound, and then the consideration of that bondage has a certain meaning for a person. Because he still has to make up his mind that the bondage is really not that what he wishes to continue with, and if he feels that then something ought to be done, he becomes serious about that question of his life. Because then it relates to something that he must know for himself as he finds himself with his life on Earth, and he has to consider himself, then, in the way he is and whatever there is as given to him, and also asking himself the question: "For what reason is it actually given, and why is it that I have to live on this Earth, and what is the meaning of my life." And I've said before, that if you just want to consider your life as something between conception and dying

and for the rest there is nothing, of course it is very strange—if you want to consider that in your mind, that then at that moment when you die, you 'stop,' as it were, living—and it is really quite idiotic to consider that that takes place. So of course there creeps in, already, some kind of a premonition of: That what actually is taking place now has a perfectly good reason for continuing to exist, and the reason why one becomes serious is the consideration, then, of what is the meaning of this life leading to something else that can continue to exist. And if that becomes more clear, then it becomes a question of: How will you prepare for that particular continuation of your life.

I've said, in the first meeting, I don't want to talk about reincarnation, because that has very little to do with what we want to talk about. But when you continue to think about yourself and question yourself and see yourself grow up—and you have ambition, and you want to find out this-and-that about yourself as well as about other people, and when you have desires of developing that what has been given to you as a talent or that what are actually the quality ... the particular traits of your character as a personality now living on this Earth—then of course one becomes really concerned: What is it that I now must do in order to be able to continue, and that that what I should do should lead to an understanding of myself.

So, that eliminates a little bit of the knowledge which is not sufficient. To have it stay in your mind is not sufficient for the definition of a Man, which I said at that time is a Man who can do—that is, a Man who behaves, who is active, and where his life is expressed. And obviously it is expressed in the way he behaves physically, but also that includes a behavior form of one's feeling where feelings are being expressed, and where a mind is active in the formation of thoughts and thought processes and concepts, sometimes abstract and sometimes concrete. So that really it concerns the totality of a personality as a person then is, and I say the emphasis is on the doing.

Doing, in itself is already putting to practice that what you know; and in that way it is very much like a prescription for Work—in which you also put to practice that what you know—but if the knowledge now is regarding an Objective world, then the aim must of course be that in practicing it, in reaching a particular possibility for oneself it has to become tinted also in an Objective sense, it has to have characteristics of Objectivity. And when I said doing by a Man who knows what to do at any one time in any kind of a circumstance, and knowing exactly what ought to be done at that moment, and in consideration of other people to know what has to be

done towards them—then, you see, it requires a Man to become much more harmonious. That means the ability to have available at any one time that what he knows or feels or can do, and also that the consideration of that particular quality requires for a person a certain balancedness, an equilibrium within himself. You might say that at that time he will be able, whenever it is needed, to take from himself and his experience exactly that what is required in order to be able to behave in a proper way as a Harmonious Man.

What I would like to say quite definitely: If when you wish to apply Work, don't waste any time half-way. Either you know the meaning of Work and how it should be understood and how you should apply it ... if you don't follow such rules it is so useless to talk about Work, or even to recall certain experiences when they have nothing in them of Objectivity; but that the least amount of an attempt to introduce Objectivity in any kind of a so-called 'Work' on yourself—as that what you really wish to do in that sense—then of course it has value. Even if the quantity of that Objectivity is small, it is better than nothing at all.

In general, the consideration of subjectivity and descriptions of that of your ordinary life, it can sometimes be quite useful to be able to see more and more of yourself. And an exchange of that kind with many people, of course can be used many times for oneself to see what you ought to do regarding your own Work, but don't think that in the application you can make any mistakes. That is, if you do make a mistake, the result is quite useless.

I think Gurdjieff really emphasizes that—of the necessity of exactness. He talks sometimes about 'exact language,' by which he of course means that that what we use as words has to be in an exact way—the indication of what is meant by a word, and only one particular explanation for that word and not several explanations. As you probably remember, he talks about the word 'world' which has different connotations, and many words we know in the dictionary have different ways of being used in different sentences, with a different way and different meaning attached to each word.

For the sake of clarity, it is necessary to understand what is meant by the terminology we use, and also the words which Gurdjieff makes up and then wants to use as representing a concept for further understanding. I suggested to you that you should read <u>All and Everything</u>. I said that in the first meeting: It is a requirement for this Group. How much you have done I do not know, and I won't ask you. Because I have no interest in checking up on you. You are on your own, because you are grown up. You are not children. If you want to behave like children

in trying to get away with certain things that I might have suggested and don't do, it's your Conscience, it is not mine. I asked you to read All and Everything to see wherever there were references to Work—at least to the extent that you could discover something in All and Everything that has a relation to Work itself. I hope you have done that, and if you have any piece of paper on which you have made notes I'll be very glad to get it.

But again, I don't hold it against anyone who has not done it. You see, a person, when he has a Conscience must try to live in accordance with that, and then sometimes must come to a conclusion that certain things he cannot do. And he has to be quite honest, in the presence of his own Conscience, that he has exhausted the possibility which might be in the direction of doing; and not being able to do it he can be quite honest in saying "I could not" or "have not been able," that becomes for such a person a positive statement in the presence of his Conscience.

Of course one hopes that gradually living and maturing, and contact with other people, and the application of these prescriptions of how to Work, will help a person to develop; and that he will not only develop a Consciousness which will give him more insight and light about himself, but that that will also develop more and more his Conscience: A judge; a guidepost; an indication of that what is right and wrong; a judgment to the extent even that he would know how to spend his life, his energy which is represented as life expressed in whatever behavior in any one of the three centers of his personality.

So, I want to re-emphasize that again and again: Do, if you can, what you can with an understanding of the meaning of Work. If you don't, ask until you are clear, then Work. When you Work you will get results. The results will help you; in the first place of giving you more insight about yourself, but also it will give you a development of your feeling. And this feeling should become for a Man more and more emotional. Emotionality of a feeling, is really comparable to an understanding. When there is emotion there is understanding of the feeling, and the feeling is only a fact. The understanding of a feeling is the expression of the feeling in a variety of ways, in which the emphasis is always placed on different forms of life existing, not only your own.

For yourself, when you wish to Work, naturally you're interested in yourself and in your own growth; and it's quite necessary that you understand that *that* is not selfish, because you desire to wish to grow up and you see yourself as becoming a Man and how, as a Man, be becoming—to do that what is becoming to a Man. And that I hope is a problem that always will

stay with you, and that you will never forget the seriousness of these kind of thoughts and feelings; which will lead immediately to that what you are, and the consideration for yourself, that you ask that question every once in a while "What am I"—what kind of a Man am I, what do I really wish and what is possible for me to achieve—so that throughout life, as long as your life will last on this Earth I hope you will never forget that that is the most important problem: The expenditure of your time and energy; that you become responsible for that, and that to some extent, even, I believe there will have to be an accounting at the time when you die, and maybe afterwards.

And that it is not going to be that easy, because I think such questioning is like an examination. Either you are ready for this, or you are only ready for something else. To what extent you consider your life as a part of a totality of life existing, and whatever way you want to hope for the existence of a continuation of your life in different reincarnations, and to what extent your philosophy will allow you to think about it and to come to certain conclusions regarding it—or at least some considerations which are satisfying—I don't know. I don't know anything about what you are going to be exposed to. I don't know how you will grow up. I only can wish you, that in growing up you will not forget this whole question of bondage and freedom, and that the means of reaching freedom is by following a path which leads to an Objectivity.

It's obvious: Subjectivity will always keep you attached to this Earth and to yourself. Mostly the bondage is to your body, and the two potentialities which exist—as feeling becoming emotional, and thinking becoming Awareness and Awakening—always will remain as two different centers different from the body itself; and that now you should use your body on this Earth, because after you die there will be no more body and the proceedings of development will take place quite differently. For that reason the development of what you now should use, is by means of your body to see if that what is now potential can become actual. And the actuality for your feeling consists in the development of an emotion, and the actuality for a mind to change his thinking ... its thinking will only be possible by making use of the intellectual machinery for the purpose of Awareness and an Awakening.

You will have many questions as you go along, when you wish to continue to Work on yourself, when you discover many things which at the present time are like a closed book. Don't hesitate to open that book of your life. Don't be afraid. Always be honest about that what you

will meet. Even if you do not know it, it might be intriguing. Even if you suspect that it might give you information you really don't want because perhaps you would consider it too difficult even to experience, don't give up. Because even if at the present time you have fear, there will be an opportunity that gradually such a fear also will be understood, and that the questions which are now unanswerable because of your own attitude, gradually will come to light. All the different problems which exist in the life of a person, and particularly when he grows older, will be solved in time. And one must have that kind of 'confidence' and 'trust,' I would say, in Gurdjieff—in that what he tells by means of All and Everything and which should continue to be the study.

I've mentioned the Second Series—remarkable Men; indications of examples of that what from the standpoint of Gurdjieff was remarkable as a Man living on Earth—and look at such personalities as described and their way of living, and what particular properties of character they had. And then of course there is always this question of the Third Series. I don't think it matters very much if it will be published or not. One only can understand it to the extent that one actually has that kind of knowledge which has become understanding, and it can many times—when it is published—just remain a little bit of a book that one wants to read through and will not understand sufficiently to do any damage. If one wants to understand it, one has to go through this particular period of experiencing of that what is this kind of knowledge in one's ordinary life and the development of one's inner life, and that is what we do when we have meetings.

Don't think that there is such newness in the Third Series. It is really that what we talk about—that is, a help for the application of Work. Reading itself in the Third Series does not help you as yet, unless there is within you a very definite wish for your own life, to develop it. Maybe the Third Series can help to that extent, but there is no question that many of the things we do talk about can be of exactly that same kind of a help. I would stick as much as you can, very closely to the interpretations we talk about. You can verify it with All and Everything if you like, you can verify it ultimately with your own experience as a human being.

But you must not forget that that what we talk about is an interpretation of All and Everything. It is not an interpretation of Ouspensky. It is not of Nicoll. It is not of the different people who have written about Gurdjieff for whatever reasons they may have had in mind. All such literature I think can be very useful, but they have nothing compared to what we, at the

present time, have. We have over 2500 tapes. We have more than enough material to fill several books if I wanted to publish it. I've absolutely no desire to publish them. I have no desire to become known. I have no desire to make money. All I wish with these kind of meetings we've had: To go through the possibilities of application in daily life in a variety of different aspects, and also certain tasks and certain suggestions. And that kind of material is available to all of you who wish, because you can borrow it and you don't have to pay for it.

What you have to keep in mind, is that out of that tremendous amount of material—because it is quite a bit—I will try to select chapters for Firefly. I've suggested to you that you're entitled to receive whatever there is already published of Firefly, and some have asked me about it. But perhaps you have not understood me, or you have not had any particular wish. It's up to you, I don't care, but you are entitled to it if you want it. I hope, of course, that you want it. I hope also that the continuation of Firefly will give the opportunity of putting in a little bit more of a printed form that what we have talked about; so that it is not necessary to listen to tapes but that it can be taken under your arm, and sitting down with it you can have it with you in your pocket. Whichever way that will go, it doesn't matter. I will continue in that sense to write and to edit and to see what there is available. I think we will add this series of eight meetings to it, because I believe it could be useful.

But there it is as material for yourself. And, of course you don't have to take my word for it. You just consider what there is as value. You can compare it with anything else that exists in the world. I do know that there is nothing in existence like we have on tapes. And without having to agree with them or even with wishing to be stimulated by them, I do hope that there is enough in you at the present time to wish to continue with your own application in your own life, so that then gradually you write your own book, that that what is the history of a development of your inner life becomes your own. And not necessarily that you have to write it up, but that you will continue to acquire more and more real knowledge on which you can continue to build; and that from this building as forming a foundation of an understanding of that what one is now unconsciously, that it will be possible for every one of us to make, gradually, a new building in which in the first place—or rather as a first building, or leading to the first step—it will be possible to house ... that is, to give room ... to make room for that what we call a Kesdjanian body. Because when that is there and it can be conveyed with you ... staying with you, that will be the claim to your life as you die. And that for that reason the emphasis is first on trying to

develop this feeling ... emotional body as something that is sacred for receiving your life when your physical body has to give it up, and that in the process of the development of that what belongs to your emotions, simultaneously with that something else starts to develop also, which of course we call an 'intellectual' body or the beginnings of one's Soul.

When the Kesdjanian body ... I have explained during these little meetings what was the Three-body Diagram, and I refer to that many times because it is some kind of a symbol which is very helpful, and if you can visualize it you can actually follow a little better what takes place. So that at the development of the Kesdjanian body when it is represented by an Octave and reaches the 'Si-Do,' when this 'Si-Do' also will die—because it will; it is only, as it were, 'temporary,' of some use the same way as the physical body is only temporary for some use—that then the energies as represented by the accumulation of experiences will be given over to the further development of a Soul to make a Soul more complete; that in the process of the development of a Kesdjanian body to its full-grownness reaching the 'Si-Do,' there also will be developed a 'Do-Re-Mi' of an intellectual body.

At the point at which the 'Si-Do' exists at a certain level of Consciousness and Conscience, at the same level it is in contact with the state of 'Fa' of the intellectual body; so that the 'Sol-La-Si' of that intellectual body which is the Soul, is not as yet in existence simply by the death of the Kesdjanian body, but at that point it is completely free from any kind of an influence coming from a physical body or of this Earth, and it is then free to dispose of the energies as represented by the planets, and that actually the Soul will start to live on the Sun.

That is the purpose of a person when he lives on Earth: Ultimately reaching the Sun as the center of his own world, his own solar system in which he happens to be born, and *that* he reaches at the point when the Kesdjanian body dies and he is at the point 'Fa' of the intellectual one. I've said many times that at that particular place in the third scale—the third tonal Octave—this particular point of 'Fa' is extremely important. Because it means I leave this Earth totally and I leave also my emotions totally, and I am ready for the existence of a Soul body which then has to be formed further—as I say, with the 'Sol-La-Si'—but which at the point 'Fa' has a tremendous difficulty of loosening oneself up completely from the physical body, as well as from the emotional one.

That point 'Fa' I call 'Conscious Labor and Intentional Suffering.' Everything that goes on before that point is reached has already the possibility of that coming to exist, but the 'Do-Re-

Mi' of the Soul body is a period of gestation only, although it does exist in certain forms of a description of a method; so that the 'Do' of that is the point in which there is an Observation process possible when this 'Do' turns to the possibility of an Objective existence, and that within this 'Do' there is Observation, Participation, and—uh, excuse me—there is Observation and Impartiality and Simultaneity. That is all in this one 'Do'—the beginning of the Soul. That the second point—'Re'; and the 'Do-Re-Mi,' as I said, is still gestation—it's the question of Participation and the 'Mi' in that triad is Experimentation, that only after that is all finished and understood, real Work starts to begin. It is a point in the spiritual world in which a person, as life now existing on Earth, never has to return to Earth any longer; and that his development can continue by means of a Kesdjanian body, but as long as that has not been given up such a person, as life, will return to the Earth in the next reincarnation. It is only when the point 'Fa' is reached that he is completely free and will never return to this Earth any longer, because he has gone through all the requirements of becoming completely free from himself.

I only mention that because there is an immensity of a vista, of a perspective which is connected with these ideas and which you may not immediately receive by reading through All and Everything. Because many times I think if you only had All and Everything, if you only had a couple of other books referring to Gurdjieff and sometimes to Work ... and referring to Gurdjieff as a man and having lived wherever it was—ending up by dying in Paris—what would you at that time, having only that kind of information, do; to what extent would you actually know how to apply Work.

I think it's interesting if you want to see it that way, because I doubt very much that you really would know what to do. It's quite obvious—for me it is—that Work has to be explained, and there has to be a constancy of contact so that one is corrected when you are not on the right way. And although All and Everything contains all the information you need, you may not be able to find it—or when you do find it and read it you may not understand it, exactly the same as when you read the Bible there is a great deal you don't understand. Even if you can read the words, you don't know anything about the meaning of the four Gospels. You don't know very much about the Letters, including those of St. Paul, and quite definitely you don't know anything about the Revelations. But if one learns how to Work, if one could spend the time actually to take the Bible and try to decipher it and to see what is in it and what is, at the present time not covered or misinterpreted. Because, you know, the Bible has been re-edited many times, and

certain books have not appeared ... and are apocryphal and are not in accordance with ... the Considium of Nicaea decided that it should not belong in the Bible, what is there in the Old Testament that you really can trace to an application of your own life, and what is there in the New Testament that you can take for yourself and live in accordance with the Ten Commandments, or even with the Sermon on the Mount, or the different statements as 'given,' so-called, 'from Jesus' in the Gospels or in the Letters? How much can you actually apply in your daily life.

That's why I say Gurdjieff was quite unique in giving, at least, a key and then the possibility of, by the continued application of Work, understanding All and Everything more and more in depth. And the realization that that what exists in that book can become valuable to you *only* when you Work. That's what he says in the beginning—in the Impartial Criticism of the Life of Man, and destroying all kind of beliefs by means of an application of a method. You don't find that in the Bible. You cannot imitate Christ, even if Thomas à Kempis wrote about it. It is not a question for us to see at the present time how much value there is in all kind of esoteric books. It will remain interesting to discover more and more, in esotericism, what is really meant by the statements made—and of course there are many books that are very, very useful—but where is the clarity which Gurdjieff gives.

It's not that I want to sell Gurdjieff to you. You must understand that. I'm only telling you what I believe the value of Gurdjieff is for me, and to put it in such words that maybe it can become convincing.

All right.

Steve: Okay. [turns cassette]

side 2 Steve: Okay,

Mr. Nyland: All right. And so, as we usually do, or many times do, when the first side of the cassette is over, then I feel I have talked enough and then I believe that you ought to augment it with your questions.

Josie Schwartzbach: Mr. Nyland?

Mr. Nyland: Yah.

Josie: This is Josie. I don't know ... this is something that's really bothering me, and I thought maybe you could explain it to me. Because it's ... I don't feel my Work attempts are right, because I can't... The Awareness of my body, where ... where is that supposed to ... like, that's

not a mental process.

Mr. Nyland: I think it is mental. I think it has to do with a mental activity, or the particular equipment that one has in one's mind. Without wanting to describe further that there are three different ways of that kind of approach—mental, emotional, and physical. I think we prefer sometimes the mental one because it can be explained a little bit easier in words, but it is very definitely a mental process. But it's not thinking, you see. I use the machinery, and I would like to use that kind of machinery which has not been used for the thinking process. Because it would be very difficult to use something in my mind like formulatory, which is in my forehead when it is used to thoughts; or when the mental activity as machinery has been used for pondering; or has been associated, like in the thalamus and the hypothalamus, in connection with feeling. I would like to find something in my mind which is still, I called it, 'virgin' territory; which, although I think it *has* been used, has been atrophied for various reasons. And I've said that particular place is above the temples of the head, and that there is a certain sensitivity of the 'machinery,' as I call it now—which simply means that what takes place with the thought processes when the five sense organs affect it and then start to function and gives me facts also about that what I am seeing or hearing, and that that is placed in my memory—that this time this particular little section can start to function in a different way. And the difference in the process, the difference between a thought and an Awareness is that a thought is always mixed with an interpretation on the part of my feeling or on the part of other thoughts which I call 'associative,' and that that what is virgin field is now an application of just recording exactly what is as a fact, which becomes Objective when it is purely intellectual—that is, the consideration of the fact of that what I am as I am and no more, no interpretation.

So, you see, the process that is needed is to activate that particular section by means of an 'I', which I ask then this 'I' to occupy that place and start to function from there; and that the Observation process takes place when this 'I' is within me at that place and starts to function in the way we describe Work—that is, as Observing me in the way I am and in the way I behave.

Now, that of course you have to try, and you have to see if you actually can find the difference between a thought and an Awareness. And for that we have different ways of how, perhaps, it can be understood in the best way; sometimes by closing one's eyes and, as it were trying to 'look within' and becoming Aware of the existence of my body without having the help of my eyes, or my ears, or any kind of the sense organs. And I think it is quite possible that one

at certain times, closing one's eyes one continues to remain Aware of the existence of oneself.

Now, the Awareness has to be quite clear that it cannot be any thought, and it cannot be mixed with any kind of a feeling. And when one says 'Awareness' means it is pure, it means also it is free from any interpretation, any rationalization, any classification, any form of description, any form of like or dislike. *That* I call 'Awareness,' and that is what I want this 'I' to do when it is functioning. So that part is very definitely a mental process taking place, but the process itself then gives me some kind of a fact which I don't have in ordinary life.

You understand that?

Josie: Yeah. I felt really stuck, but I think I'll try.

Mr. Nyland: You see, you can try. You can try. When you sit you can close your eyes and there is something that continues to exist about yourself, and you know it. Somehow or other you know it, and you don't want to describe it. But if it is difficult because you are afraid that you remember that you exist because you had your eyes open before and, therefore, you know you are there with your arms and your muscles are still ... you start to move a little bit; and when it is a movement sometimes one is not quite sure that I still remain Aware because I may remember that a movement also indicates the existence and it might reach me through my ordinary mind, but when I start twisting myself around in all kind of contortions—of certain movements which I've never done before and I'm not familiar with and never seen them—there is still an Awareness of myself existing, and then I say that is 'real' Awareness because it's free from any form of interpretation.

You see that? Some other time we'll talk about an emotional approach, and some other time I can talk about what I call the physical approach. But, it's not necessary. Keep it very simple and don't make it too intellectual ... and don't interfere too much in it with a consideration of thinking about it. Just keep on making such attempts of Awareness in different conditions in which you walk, or in which you bend over, in which you shake hands, in which you are opening a door, in which you are taking your clothes off, in which you go to bed, in which whatever it is that you do in ordinary life. See if something can be Aware of you, which—that something—I call an 'I', is Observing you at that time, Impartially and if possible Simultaneously.

All right? Yeah. Don't worry, just keep on trying.

Yah, what other questions, maybe, there are.

Linda Neff: Mr. Nyland?

Mr. Nyland: Yah.

Linda: It's Linda Neff?

Mr. Nyland: Who?

Linda: Linda Neff?

Mr. Nyland: Yes, Linda.

Linda: I have a lot of trouble reading All and Everything. I find that there are some times...

Mr. Nyland: A little louder. I can hear you more or less. You have trouble reading All and Everything.

Linda: Yes.

Mr. Nyland: What do you object to.

Linda: I don't object to anything, I just think lots of it that I don't understand.

Mr. Nyland: Yah darling, that's right. I think on first reading one doesn't understand, not more than twenty-five percent.

Linda: I don't even think that I understand that much.

Mr. Nyland: Well... Good, then let it be ten percent, instead of reading it three times you read it four times. Read it very slowly and don't take too much hay on your fork. Simply take one page and say "I would like to understand, now"—or see what is in it—"when I read it." You will find many pages are much easier understood—or which you can take in—than other pages. And when it becomes complicated, don't pay too much attention to the complications. Because it's not necessary to understand it intellectually. It's necessary to get the totality of that what he is writing as description in tales to his grandson who is listening, and gradually finding out what may be the meaning of certain sayings of his, and also finding out how many different indications there are of the impossibility of understanding what he really means. But there is no reason why you should not concentrate on wanting to read and not make it too long, and to see if then after you have finished one page if actually you've gotten something from it.

If you haven't, continue with the next page. He says read the first time as if you are reading a newspaper. You are not reading in a newspaper everything, that you hope you will retain it. You just read it; and you catch here and there some kind of a word and you know a little bit about the political aspects—or economic, or historical, or whatever they describe in the newspaper, including ads—but when you are finished with the newspaper, you know very little

about what you have read.

The emphasis is usually on the second reading. Read it ... give yourself a task to read it. If you don't like it or it is difficult, it is difficult. At the same time I would almost say "What do you expect." That things are made easy? They won't. Not even death is easy. It can be made easy, but death is worse, even, than life itself. So don't expect to get everything, just an easy way on a golden platter, or being fed by a spoon. I'm afraid you have to learn how to eat yourself. I hope you don't despair. I hope that you have enough—how do you call it—'perspicacity'; stick-to-itiveness, wish for continuation, devotion to some extent, that you say "By golly, I'm going to find out what he means."

All right?

Linda: Yes, thank you.

Mr. Nyland: Good.

Robert Sternau: Mr. Nyland?

Mr. Nyland: Yah.

Robert: It's Robert Sternau.

Mr. Nyland: Yah.

Robert: I've been trying to understand what you said about each Man having a Karma; and trying to understand why I was born into this life, and why I have the friends that I do, and coming to some understanding about that. I was wondering if you could say something about how one frees oneself from one's Karma.

Mr. Nyland: Well, if you can see Karma as something that is a personal quality of yourself, you can also see it as something that is binding you. You see, if I already knew that I was free ... I definitely know that, for a fact that I am not. If I say that I am alive and it is enclosed in this body, and if the fact that I wish my life to be free is really something that I aim for, then I know I'm constantly bound. Not only that my body holds my life in it, but everything that my body is doing—using it as the expression for my feeling, or having even a mind which is thinking—I'm completely part of that, and I'm bound by it. Even if I say that I would like to have this-and-this kind of an imagination, I'm not free from my brain trying to imagine. If you say it a little differently, even: If that what would be an aim that I could fly up to Haven, there are no wings and I have no chance of doing it with this body because the Law of Gravity will bring me back to Earth, even if I jump.

So it's all a question of what you understand by your own bondage, and if I now have a description of the bondage as I am as a personality, that is my Karma.

Can you see it that way.

Robert: Yes.

Mr. Nyland: I have a form of life which is now encased in this body and it has many difficulties in living, and one of the problems is the wish to understand it—finding the meaning for my life and the reason why I happen to be on this Earth. That, as a problem, binds me; and because it binds me and I still have a wish to solve it, I will have to find ways and means by which that could become clear to me.

Now, if I say the reason why I happen to be born on this Earth is exactly to find out why I happen to be born on this Earth with this kind of bondage, and if I assume—which is not so bad—that I have existed before and that I now come in this life on this Earth, I have a task to fulfill which I didn't fulfill in a previous life. If I see the continuation of life through different reincarnations and not knowing when I actually started to exist as an entity which had my name—or which, as it were, 'belonged' to me and afterward became my personality on Earth—that what I am as life I will assume will continue to exist in order to come to the clarity of life itself, as I say many times, 'without a form.' Because I do believe that as long as life exists in a form it is bound by the form, and if I say life is 'eternal,' it is a contradiction. So if I do believe that life is eternity and belongs to the concept of Infinity and Absoluteness, then I cannot reconcile the fact that I happen to be a person on this Earth and I call myself 'alive,' and still be bound by the form of my body and all the other processes which take place.

It becomes a philosophical question, and it is much more of what I expect my life to be—and to be in reality. If I can see life as existing without form I can have a concept of the absoluteness of life existing, but when I keep on thinking about ... and we've mentioned those words—Omnipresence and Omniscience and Omnipotence—and I say "What is this God who has such qualities," such 'property,' as it were. And the holy books write about it, and esoteric knowledge gives that as a background, and the different sages and wise men, and the sacred books of the East, and all the different religions and so forth—I cannot just wash it away and say it doesn't exist. Because it does exist on this Earth, and I think it has been given in some way or other for me to try to find out to the extent so that I can find out for myself "Where do I belong," and what is the reason for all that kind of wisdom having been written about.

If it is of no use to me, why the hell I'm here, and why should I ever be exposed to it. I can say "I don't care about it" and I close myself up in my little ivory tower; and I sit and I eat and I drink and I sleep, and I say "I don't want to become Conscious, because it's too much trouble." So live and let me live and extract as much as I can from my unconscious existence, and after us the deluge—you know, *après nous le déluge*—I can say that. I say it doesn't matter, I'll die. I'll die—okay; if I have to come back I'll come back, I don't care. I can be very, very indifferent to the existence of God. I can become blasphemous about it and say "What the hell do I know about God. How do I know He exists. The hell with Him."

Whichever way you want to express it, you have a perfect freedom... But, you see, when you start to talk about Karma you've got to have some kind of an aim in your life in order to become free from the bondage. Because that is the description of your Karma. Karma is described by the manifestations of a person, by the way he is as a type; by the way he has been brought up and has taken in education, by the way he has acquired characteristics from sociological surroundings, by the way he was born from his father and mother receiving impressions which came from his ancestry, by the reason why he was born at the time, or conceived at the time when there was an astrological configuration which became him, and is represented in his horoscope. All of that is a person, and I say that what is now described, that is what would be a description of me with all the properties, with all the talents, with all the thoughts I have, all the feelings—everything that is represented by my Being. That is a Karma for me, partly understood and partly not understood; and that book of my life, which I now find has been written and is now closed to me, I want to open up in order to find out what is the reason for this book *of mine* to have been written.

Can you see it?

Robert: Yes, sir.

Mr. Nyland: Karma wrote it. Karma's the author of your life's history, and now you want to find out what is this author going to do in the writing of the rest of your life as it continues to exist on this Earth.

All right?

Robert: Thank you.

Mr. Nyland: This is not such a difficult concept. Read some of the Indian literature. See Buddhism, Zen, Brahmanism, the Upanishads, Vedanta. Read. Find out. It is used many times

in different ways, you will get an idea.

All right?

More questions. Who has brought some sheets of paper and notes of what I have given as a suggestion to you? Have you got it?

Someone: I did it.

Mr. Nyland: So far, I only received one. And you have another. Who else?

Someone else: I have it

Mr. Nyland: Yah, yah, yah, yah—what kind of a class are you. Is it so strange—when you think that I ask you to do something, that you don't do it? What is the matter. We talk about seriousness, don't we, and I asked you "When you were not serious in the beginning, stay away." And then I ask you a very simple thing to do which would indicate that you have been reading, and the least you can tell me is that regardless of what I have read I have not found anything. That would be honest, and maybe that's the case.

You know, I don't like it. I really don't like it. It isn't right. It isn't right on your part. You know what I think about it? You're stupid. Very stupid.

Now, ask your questions.

Peter Luborsky: Mr. Nyland?

Mr. Nyland: Yah?

Peter: It's Peter Luborsky.

Mr. Nyland: Yah.

Peter: Could you say something about the development of a Conscience?

Mr. Nyland: About what?

Peter: The development of a Conscience, and how I can...

Mr. Nyland: Development of a Conscience?

Peter: Yes.

Mr. Nyland: Every day you add a little bit to a judgment, and you see how Impartial the judgment is. There are many times that you behave in a certain way, physically as well as all kind of behavior forms emotionally or intellectually. Every time you think about that, at the end of the day consider what you have been doing, what you have been feeling and what you have been thinking, and see to what extent you have a judgement as to the value, which is Impartial if you can make it. And if it isn't—it is weighed one way or the other—it is not a Conscious

Conscience ... it is not as yet Objective, but it will give you an idea about the value of certain things in ordinary life; and you use your Conscience in an ordinary sense when it is influenced already by a great many rules, regulations, dogmas, doctrines, and certain philosophical thoughts with which you are familiar; in that way you start to judge about your behavior as you are as a Man living on Earth, as a Man judging, in his relations toward other people, using ordinary ethical terms like kindness and considerateness and caring—all the different concepts that are so-called 'good' for a Man on Earth.

I say they are 'ethics,' because they have a connotation of a good behavior—or, a very nice, good Man and hoping that one grows old that way. Your Conscience has to be sharpened. It first has to start to function. You first have to see what is honest and what is dishonest. You have to see where, in certain ways, you want to judge yourself—that you should *not* have done what you have done, reversely that you will *do* what you think you ought to do. All the different virtues and vices, you consider of yourself, as a personality, of what you have been engaged in, where you have ambition and where you have indulgence. Try to find out for yourself first a little bit what you are with an ordinary conscience, and then gradually purify it. Then, as it were when you are considering it and you have become 'familiar' with your own behavior, at such a time, in the evening you ask God to come, and you ask God "Now, what do You think of my behavior." Then your Conscience will become conscientious in the real sense.

All right?

Peter: Thank you.

Mr. Nyland: Yah. Start with ordinary life. That's the closest to you, and that's the only thing you really know a little bit about. Start to put your own house in order first. That's important. Don't think that you can make Work ... and that you really can continue to be interested in Work when you are already sloppy. When you don't bring what I ask you to do, you're sloppy—and you are very unconscientious, if you want to know my meaning ... my opinion.

If you have other questions, you can ask.

Deborah Rubie: Mr. Nyland?

Mr. Nyland: Yah?

Deborah: Ah, it's Deborah Rubie. I had a certain difficulty in trying to do what you asked in regard with All and Everything, and I think it's a very similar difficulty that I have with everything. And that is, you know, I keep wanting to listen to descriptions of things; and, you

know, it's coming to meetings or a small Group or something—wanting to constantly try to get to a very clear, precise understanding of exactly what Work is and how I'm to go about it.

Mr. Nyland: Yah, I understand that.

Deborah: And when I...

Mr. Nyland: Have you come here—for the eight meetings?

Deborah: Uh-huh.

Mr. Nyland: Huh?

Deborah: Yes.

Mr. Nyland: Okay. This was a very special seminar, and I said in the very beginning that each person should read All and Everything. Of course, I mean it when I say it. And then after five or six meetings I said ... I gave the little task.

Deborah: Right.

Mr. Nyland: So then you have to set aside whatever *you* like to do and what may be *your* difficulties, you have to do what I ask you to do.

Deborah: But the difficulty is, it seems to be in me that, for example, I came across something in All and Everything just as I'll come across something in a meeting, and I say "Oh, yes I understand that." I think that's ... I think that's something to..."

Mr. Nyland: Okay. How much have you read All and Everything?

Deborah: Um, well, just about two times.

Mr. Nyland: You have read it two times?

Deborah: Oh, not completely two times.

Mr. Nyland: Yah, and you mean to say you have not come across any kind of a quotation that has reference to Work?

Deborah: Well, I think they do, but then I ... then .. you know, then I'll go back and I'll think about things that I've heard or something like that, and I'll say "Well, maybe that's not it." So I get constantly caught in a very kind of mental...

Mr. Nyland: Then I ask you to write up what you are in doubt about and see what it actually ... uh, belongs there or it doesn't. Let me see some of the things you question.

Deborah: Okay.

Mr. Nyland: All right? Yah. Just write them up and send them to me.

Deborah: But, ah...

Mr. Nyland: No, no, no, no. I don't let you go. You're giving me excuses.

Deborah: No. I...

Mr. Nyland: It is not enough! You have to make up your mind you are going to Work!

Deborah: Okay.

Mr. Nyland: It is very important. Because Work itself is very simple when I make up my mind. I say "Yes, I wish to be Aware," I make an attempt. I can be successful without any question, because I exist. Those are the things, and not keeping on thinking and postponing it. You know that Gurdjieff writes about the Disease of Tomorrow. Come to grips with it. If you want to Work, then become serious about it.

All right?

Deborah: It's okay.

Mr. Nyland: Yah. If you want it it's okay, if you don't it's okay too—I don't care.

Now, any other questions?

Lynn Youland: Mr. Nyland?

Mr. Nyland: Yah?

Lynn: It's Lynn Youland.

Mr. Nyland: Yah.

Lynn: Lynn Youland.

Mr. Nyland: Yes.

Lynn: When I find myself closed, how do I...

Mr. Nyland: When you find yourself what?

Lynn: Closed...

Mr. Nyland: Yah?

Lynn: ...how do I become open.

Mr. Nyland: Do some physical work of the kind that you really like to do. Express your desire for life in doing that kind of work, particularly when it has to do with physical behavior. Jump up and down if you like, or laugh, or go and shake hands and have a joke with a friend, and so forth. You just open up. Do it in certain conditions in which you are not afraid, and get the dexterity of how to become a little bit more open and give yourself, in a variety of different directions, with different kind of friends; and then, when you are by yourself behave in such a way that if friends would see it, you probably would be ashamed.

But, just continue to do it.

Lynn: I see.

Mr. Nyland: Sing in the bathroom. Nobody has to hear it, but do it. Shake hands with the cat. [laughter]

No, I mean it. It's nonsense that a person cannot do it. It's just stupidity. Of course there are at least ten, twenty different people with whom you can shake hands and say "I like your hand, let me hold it a little." [laughter] And when you find something that is a good joke, laugh to your heart's content; hilariously; that someone next door will say "What is happening." [chuckle] Of course you can loosen yourself up, there's no question about that. There are different types—people that are a little bit more closed up than others—but it doesn't mean that one has to be quiet, or so closed that no one can get a pin into you. That's it—have someone put a pin in you, you will Wake Up.

Yah, what other questions. Come on now, I'm getting a little bit...

Joe Grosch: Mr. Nyland?

Mr. Nyland: Yah.

Joe: Joe Grosch.

Mr. Nyland: Yah.

Joe: This question I've had, uh, but I haven't really been able to formulate it. It has to do with what you said at the very first Seminar—of becoming very clear about definitions—and what you said tonight about being exact and correct. And the impression I always had from what I've heard and what I've tried to do with Work, was that the only way I could become clear at all about Work, for all intents and purposes would be to try to apply ... even though I didn't fully understand what to do, keep trying to apply what it is that I think or I feel Work is.

Mr. Nyland: Yah, that's right. Are you doing it?

Joe: Yes.

Mr. Nyland: Good. Then continue to do it. Don't question it further, just apply it. Don't ask questions about it. You know what to do, go ahead and do it. You will have experiences which will give you subject matter to discuss. You will find certain things in the application, on account of which someone who wants to answer you can give you really advice based on your experience. So, when it is not exact make it more exact. Exactly like a carpenter when he is planing a piece of wood and it's not smooth enough, he uses emery paper or sand paper until it is

so smooth that really it is like ice.

All right?

Joe: Yes.

Mr. Nyland: Whenever you think something is not exact, consider it from all angles and make it more exact, or look it up in the dictionary to have the real meaning of a certain word—for that what is meant. But after all, it is not so difficult. The terminology of Gurdjieff is not so unlimited. You know enough about 'I' as a function. You know what is meant by Awareness as compared to thinking. You know what the word Impartiality means as Impartial. We know that. You also can understand Simultaneity. You know what is instantaneous—at the moment? You know a moment as a concept?

All right? That's all you need—so far. After a little while you will start to think about Heptaparaparshinokh and Rascooarno; things of that kind, of course they become a little bit more difficult. All right, Joe?

Joe: Yes.

Beverly Braxton: Mr. Nyland?

Mr. Nyland: Yah.

Beverly: It's Beverly Braxton.

Mr. Nyland: Beverly?

Beverly: Yes.

Mr. Nyland: Yah.

Beverly: Since I've been here, there has been a few times that I've heard you give people tasks about being different than they would be, say, in a day.

Mr. Nyland: No, wait a minute. Say it again.

Beverly: Since I've been here, there have been a few meetings where I've heard you've given people tasks of going against how they usually are, and...

Mr. Nyland: But, not by itself—that they have to change.

Beverly: No, that's what I want you to help clarify.

Mr. Nyland: Yah. Because you have to be...

Beverly: I know that you mean something in that, but...

Mr. Nyland: Yah. You have to be Aware, otherwise there's no use changing.

Beverly: That's the purpose of that kind of a task, you're saying?

Mr. Nyland: Yah. The purpose of the task is to remind you of Working. Even if you change yourself, the purpose of that would be to remind you how to Work, or wanting to Work. The fact of changing only changes the object, it does not change the Observation itself.

So, you see, I'm not interested in the changing at the present time when I want to learn how to operate with an 'I'. After I've accumulated enough data about myself, then I will want to change; because then I want to see that that what is my life is expressed in such a form which belongs to the sanctity of life, then I also want to see that wherever I express life it is responsibly expressed and responsibly used. I start then to compare the way I am in the usage of any kind of a form of energy—in the quantity and in the quality, the way I have to use it—so then I have different kind of measures ... but I have something to measure with, and I have an object which then can be used for that purpose.

So, don't mix it up. In the beginning when I want to make a change, it is to remind myself of Work; then when I Work it doesn't make any difference what kind of a state I'm in, because I'm only interested in life. But after I have acquired enough knowledge of how my life is expressed in my ordinary existence, then it becomes important to see that that life actually receives the value it demands or requires.

You see that?

Beverly: Yeah, I see that. It's just that somehow ... it doesn't really matter what you change—I mean what you're trying to do, like what you use—like sometimes I think that I would like not to smile so much, and then I chicken out and I say...

Mr. Nyland: Well, go ahead and smile, but Observe yourself.,,

Beverly: Okay.

Mr. Nyland: ...in that kind of a way that I become Aware of the smile. As long as you attach value to the smile, you're not Impartial. But, it's all right—you can say "I smile" without liking or the disliking of it. I think it's very useful to be a little different from usual, because even if it causes some friction it might remind you that you ought to Work. But if you don't Work, it doesn't make any difference if you smile or not.

Unconsciously in relating to people on Earth, of course it does make a difference. You understand the two measures?

Beverly: Yes.

Mr. Nyland: I've explained it. There's a horizontal one which stays on Earth and has its own

requirements, and has to do with the maintenance of myself—the way I am as an ordinary human being. The other is a verticality, a getting away from the Earth and trying to go up to a different level of more understanding and more freedom. And those two measures don't cover each other. They are different because they are different dimensions.

All right?

Beverly: Yes, that's very helpful.

Mr. Nyland: Okay.

Lynn Youland: Mr. Nyland?

Mr. Nyland: Yah.

Lynn: It's Lynn Youland again. Sometimes when I make Work attempts I have a sensation in the middle of my forehead, and sometimes when I make Work attempts I have a sensation in the region of my heart. And I'm wondering what that would be.

Mr. Nyland: Well, if there's activity, the sensation in the forehead means that you are trying to formulate too much, and perhaps it is not Work at all. When it is in the neighborhood of your heart, it might be that it is actually a Conscientious activity. When your heart comes in as a feeling it is perhaps all right, if it definitely is as an emotion it is most likely correct. The activity in the body itself is of really very little value, except that what I'm quite certain about: When I am Aware there is an activity in that part of the brain—I explained it—but also when that starts to become more and more acquainted with me, that activity spreads over the totality of the brain. But the forehead is the last place where it will come. Because in my forehead I'm much more bound than in any other place of the brain itself. With the heart, it's very difficult to decide. I don't know in the neighborhood of my heart if it's close to my heart or my solar plexus, and for the time being I would simply accept it as something that takes place without having any particular value.

Work is Work. I recognize Work very well. When I'm Objective and I'm Impartial, when I make those attempts I know damn well when I make that attempt. And when I don't do it and I don't have that experience, then of course I'm not Working—even if I would like to say that I am. That's what I mean by exactness and by honesty. Either it's "Yes, I Work and I make that attempt," or I don't. And if I don't, then don't call it Work. But that there are different things that take place with myself because I become a little more acquainted and I consider myself here and there and describe different conditions and states of myself—of course that's ordinary life, I

do it all the time.

Now, what will I tell you as a Group. Eight meetings. I hope you are satisfied. I'm not entirely. I really blame you. I hope I won't be sorry afterwards in thinking about these eight meetings. To some extent I think you have not lived up to what I asked you to do in the beginning—some of you.

Now, have a good meeting. If you do go tonight, ask. Ask. Ask questions. Work, Work, Work!, that's all I can ask you to do. I hope you will be able.

Good night.

End of tape